

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE ARITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 106.

The Principles of Nature.

SPIRITUALISM OF THE MODERN MUSE.

BY H. H. CLEMENTS.

The types of Southern genius are like her clime, gorgeous in manifestation and solicitation. If the poetry of this region has often flowed as from a broken fountain, brief in instruction and diffusion, it has thrown off occasionally a noble, symbolical, and figurative expression of itself. If it has not the calm meditative dignity of the modern muse, it has the "Valto sciolto," the tender and expressive air of a choice selection from a school where nature in her blandest guise is the instructor. Heaven sent her large influence to decorate the scene, which was to warm to a holy fire the spirit of the mind. If the South has not produced a great poet which, like a great capital, influenced the whole nation, it has sent forth its deputies, who have been received as good company for, and worthy to be ranked among, those distinguished for *le bel esprit et le goût*.

It is said that Ovid had such a genius for poetry that he frequently found himself thinking verse, and often spoke it unwittingly. This is precisely the case with many Southern orators; they have spoken a great deal of poetry. Like the harp of Memnon, they evoked the strain without knowing its source.

Why, however, has the Southern muse occupied a neutral place in our literature? The reason is obvious enough: it is because it is occupied in so many other departments, that a full and distinct utterance is rendered abortive. It is sacrificed for a necessity of action in the spheres of diplomacy, in science, in oratory, of which there are very few "lower eminences." Mr. Clemson, of South Carolina, our late minister to Belgium, is one of the best geologists in the world, yet it has never won him great public promotion.

There has been no want, however, of a prompt recognition among themselves of writers who have devoted to the captivating calling the care and anxiety which a true child of song gives in gaining his precious prizes.

Mr. Alexander B. Meak, of Alabama, is a writer whom we do not wish to consider in any artistic sense. Our purpose is to analyze, philosophically, the mentally poetic formation of his mind, and to classify those traits which in his productions illustrate our subject. Our author's mind has a divining essence which is entirely spiritual, and is its highest office. Traits of the beautiful, indwelling or suggestive, announce themselves to his Spirit, and they are interpreted with such correctness to the feelings of his readers, that we accept them at once, and without distrust. This influence prevails in a poem called the "Sabbath of the Seas," a very harmonious effort. He sat down by the side of the ocean, when, like a Psalmist, it has chanted its broken prayer, and felt the spirit of the waters had its Sabbath, and his own worship has been transferred to the soul of his reader.

It has been thought the only province of the muse to throw an interest around the ocean at such times as it was sublimely pinnacled and towered in its strength; but our poet invested the grand old "salt" with a soothing Sabbath of rest, and attached to him the interest of a new power and office. Who has not felt the Sabbath of the seas, and that, too, upon a Sabbath morn, when the spirit of peace rested upon all things, and the "moral unities" of the scene and season seemed approved of Heaven, and the hand of creation was spread over all, to bless and hallow the transparent zone, gemming the circle of our wandering orb?

Bright thoughts and shining fancies do not constitute a poem, any more than sumptuous apparel makes a gentleman. The subject under the deliberation of the mind must have the merit of a conception—some great creation breaking forth in the new dawn of the imagination, and consecrating the earth with a brighter ray of glory. An author, however, may infuse his production with this *spirit*, and it may break to our feelings a wave of perpetual bliss. The first principle is reserved for such a writer as Dante, in his wonderful conception of the "Inferno," where the sulphurous fires blaze along his darkened path, and a fiend's muttered curses, warm from hell, peal in the pauses of the storm of fire. The first are the mediums by which a man is made famous; the last, those by which he is made eternal. The strict analysis of such minds is the best guide to our understanding in estimating a poet, or the character of his poetry. Do not condemn any one because he does not realize this idea in its fullness. The whole world only bends in homage to a great power, but notwithstanding, something of an audience may gather at a humble festival of thought, and each visitor wear a smiling face.

Waller once said, that the soul of all poetry was fiction; he should have said, that those great unities of the imagination to whose delusion we must lend ourselves a little, in order to understand them, appeared fictions. The world stands trembling before the throne of Shakespeare's genius, and who deems his creations fictions? They are crowned with such a human passion, and blaze with such a natural illumination, that they are truth, disguised under the supposed delusion with

which the beautiful features of poetry are masked. Conceal the truth under whatever guise you please, and the result is fiction.

The beautiful can never be in antagonism to the true, and consequently there is no fiction in the premises. Fiction of feeling and an artificial sentiment may, to be sure, deform and negative the amplest poetical resources, while beauty, ideality, and a rich apparel of diction may give a poem all the charms which one might wish to find in verse. The first-named fictions of feeling are the only fictions in the premises.

A perfect truthfulness of feeling characterizes the Southern muse. Wilde's "Summer Rose;" Cooke's "Florence Vane;" Pinkney's "Health," and the sweet effusions of Crauch, are crystallized in the true chronology of their art. Simms, although a much abused man, has written elegant verse, and F. W. Thomas and Amelia Welby sing as naturally as a bird warbles to the breeze. All have written invariably well, producing work after work which illustrated some event in their history, and added a stirring interest to the strange romantic exigency which garlanded the achievements of those early champions of the Western world.

Mind, emotion, and temperament yield up all their power in adoring and illustrating this strong, free, bold phase of Southern life and literature. We penetrate the motive as well as the method. This motive is a new developed force and faculty; it strives after new effects, and often produces them. Mr. Poe was ever aiming at such triumphs, and it was the worthiest offering he made upon the altar of the muse. To penetrate the motive of a writer is the surest way of measuring his effect in the broad domain of the intellect. If the motive which aims at establishing a dominion over future generations be perceptible, perhaps the highest function which can dawn upon the human soul is exerted. We see the worthy design of a future announcement to an age which shall be fully equal to the impressions of the writer. He is content to lay aside his worldly honors or promotion—to leave the world he inhabits and enter into a new one; and to await the great prize from more perfect and God-like men. He stands upon the soul's high eminences, and calls to all the coming nations.

Mr. Meak, although he has written enough to propitiate the public, yet he has not established a poetical reputation. We know, however, that he has a tongue to persuade, a heart to feel, and a mind to execute all that he undertakes in this department of literature. The territory, if not cultivated, is not barren. Literary talents like his have often been turned to great political account, and although not exactly called for in a country like ours, yet there is nothing blamable in *creating an occasion*, in order to secure a fit expression, to make his lyric flow and fire fulfill some such mission as the *Chanson du Table* did in the French literature of a past age. This would draw the hermit-mind from its cell of thought, and give its expansion and diffusion over new fields.

Carlyle, we believe, in speaking of some writer's diction, uses the following magnificent image. He says: "You see the palm trees wave and the pyramids tower in the long perspective of his style." This is the spirit of Southern poetry and oratory. They are the emblems and symbols of her clime, and the scale of vastness with which nature has vested her strength. We trace it as palpably as in the calm mirror of some shining face we trace the ritual of the soul. A living sympathy with nature permeates the essence of all thought, and preserves the features of the scene. How faithfully has Wordsworth portrayed the mountain scenery of his home! What a succession of noble landscapes are his poems! mind-colored in all the vivid distinctness of their rich and ever-varying hues!

The great object of inspiration is its realization. It is nothing else that makes the Bible inspiration so powerful; it has been realized and erected into a system. So the inspiration of Homer and Virgil was realized in the political use to which it was turned, and which it subserved. It is not alone appreciation, but this *realization*, of genius, by individuals and nations, which gives a writer fame and power. For a true exposition of this influence we must understand all the indications of mental, spiritual, and local phenomena which he employs. If we do not go to his home, he ought to be permitted to come to ours, and bring the rose-tinted glow and richness of his Southern sky, and the whole troop of elysian glories, which light the track of her half-buried but unforgotten years.

The wealth of the mind may fade away, and be broken with the thread which binds this precarious life; a great capital may fall into decay; man may change, and the shining treasures of his genius vanish; all may change, but nature changes not. It is an image which never falls from its pedestal; and her tongue revokes not its position.

It is this local sympathy which is the sacred bond of faith between man and his early home. Wedded to all the power of such association, why should it not pervade his intellectual intercourse, and color the rainbow glories which burst from the sweet fountain of song? We need not ask the question, for such has been the ministry of nature's transformations in all ages in all lands; and when man has ceased to adorn and

animate the scene, her high and mighty features have affirmed her own faith, and transcribed a record of which memory had left no trace.

If nature is capable of imparting such instruction, and to act thus morally upon men, in what degree does it influence the mind of such a writer for example as Dr. Chivers? He was born in that far Southern home "where the robes of nature trail in primeval beauty over the silent waters." It may be truly said of him, that it is not only the fire which warms, but the light which illumines his verse. How beautifully does it melt, meet, and mingle in this refrain, and in what a plaintive and musical cadence has he transcribed the features of autumn:

"Summer's sunny days are ended,
And the spring bath long descended
To the grave where seasons blend—
With the dust of beauty lay;
And o'er hill and valley ringing,
Happy birds no more are singing,
But the feathered tribes are winging
Back to the mild South their way."

About the time of the publication of this sweet effusion there appeared in *Blackwood* a poem or lyric which has the precise chime and measure. The song is entitled, "Jamie's on the Stormy Sea," and runs:

"How could I but list, but linger
To the song, and near the singer."

Now, as we find here the germ of the measure of Mr. Poe's "Raven," it is a fit subject of literary inquiry to ascertain who invented this flowing and harmonious verse. If we do not err, the poem appeared in *Blackwood* in 1847; the one in the *Southern Literary Messenger*, if we recollect rightly, was published as early '42 or '44.

A new verse is as rare in literature as a new planet in the heavens, and in the present state of sympathy with letters it is a subject of almost as much interest. It goes current coin in the air of fancy, and wears its stamp and impress until effaced by some new mintage.

If we give so high a province to that poetry which breaks in music to the entranced ear, what scope and power has the unwritten music of our life? What weight of influence has the acted drama of man's days? All action is but the representative of embodied thought, sentiment, or emotion; and perhaps the strongest, freest, vividest poetry ever known is its offspring. Great minds arise like the sun at morn to bless the waking millions of the world, and they set again only to appear at intervals. Action is tireless, and its poetry is infinite. It is embodied, for example, in the untamed heroism of the Vendean peasant and the beautiful humanity of their leaders, Lescure and De la Rochejaquelein. In northern races it is the common sentiment, the sympathizing bosom caught from nature, and from a dependence upon what the rugged breast of mother earth may yield. In the South it is developed in the high, unconquerable spirit of the free, and in the humility of the slave.

There is a copious fountain of pure poetry unwritten, unspoken, unacted, and is the instrument of the happiness of thousands. It is the flower "that is born to blush unseen," and to illuminate the dark and oblivious life of many a great unknown. If pent-up and confined in its own bosom, it overflows at last in religion, in an entire sympathy with God, for it must have some reliance. If not turned to such refuges, it lives on an unbroken silence of the soul, and glows, to use a sentence of Lord Jeffrey, though with a different application, "in those outward things and qualities which are types and emblems of inward thoughts and emotions."

Madame de Staël insists that there is a wide difference in the taste of Northern and Southern regions. In Europe there are more tenderness and pathos, more intense feeling and fixed and lofty emotion generated among the rugged mountains of the North, than among the bland airs and fragrant groves of the South. She attributes the cause of this difference to climate. Lord Jeffrey attributes it to hereditary independence in the tribes of the North. Both of these opinions are correct. Independence and self-dependence beget a moral dignity of character, and they generate dignity of conception and emotion. In the opposite latitude, more taste and elegance prevail. One thing is quite certain, that the differences have never been blended, but uniformly prevail, and they are strong enough in America to form the broad foundation of a critical hypothesis. The Southern muse is freer, but less intense; its fault is exaggeration, and it bears a higher reverence of self, than of that power which sets it in motion. It is a hymn chanted in exaltation of its own spirit, rather than an invocation to that "upholding spirit of the universe" which has made indefinite every purpose of the human soul. More eloquent and elegant than the genius of the North, and less metaphysical, its object is sooner gained, and the approval of its audience sooner attained. It is a happy, tranquil strain, not a cry of want, and is in bright contrast to these splendidly-written abstractions which confer to the reader as much pain as pleasure. This pain is not so identical with the great passion felt by the writer, as it is of a knowledge that the suffering of the song was so real, that

the utterance was a relief. Our sympathy is with the cause of the painful emotion, rather than with the emotion itself.

There are many, doubtless, who are ready to give the same construction to this analysis which the dictates of a cold utility give to all poetry—that it is the offspring of a slight softness in the pulpy part of the brain, or that the cerebral covering is badly disordered. We must be permitted to say, that this pulpy softness is likely to be very hard to cure, and that the crack is equally liable to remain until the disease becomes chronic; for, after all, such indifference to these most alarming symptoms may proceed from the good luck of not being comprehended.

We are not endowing the mind with any new faculty, only amplifying the old ones, for it must be admitted that ever since the thought of immortality first dawned upon the human spirit, this has been its highest manifestation. The acceptance of its announcement to our minds is adding a new resource to intelligence, and to qualities of intelligence, which exist in proportion to our sympathies and conceptions with and of them. It is, perhaps, best explained in the negatively great qualities with which the poets of antiquity conceived and drew the characters of their immortals. No human passion or sympathy with any human emotion ever invested any of their characters with any thing but celestial attributes. Such modern writers as Keats, Tennyson, and Shelley endow the characters of their heroes with this identical essence; and the essential difference between them rests in the latter infusing their productions with those qualities which give the gods and goddesses their grand and ideal proportions. This is what has been so often denominated a want of substance, when it is only sense disguised in a maze of mystery and beauty—in passions and affections, such as we may deem the disembodied Spirits of the dead only know and feel. This is undoubtedly passion, yet essentially a spiritual one, and has no affinity with any thing human or material—nothing generated in the restless, wakeful desire of human hopes, aspirations, wants, or anticipations. Associative beauty, intimately blended with our lives, until existence is made a dream of Arcadian splendor, endowing all energies, and pervading every desire, would be a realization, or an approximating degree of realization of that essence. The *Hôtel Rambouillet*, of Paris, which discarded all but a purely Platonic spirit, failed in this, chiefly from a dearth of production, conception, or creation. The inmates satisfied themselves it would appear without development of any nature. Yet this would not satisfy others. He who looked over the vale of Tempe, and watched the actions of some divinity, was regaled with those miraculous displays of supernaturalism which transformed the goddesses to inanimate substances—to trees, streams, winds, and waters. This was certainly a reward for their observation, and clear to the comprehension. Not so *Rambouillet*; there the muse was a passive sentiment, and nothing more; authoritative also, for he who soared beyond was discarded from the Eden of happiness, and lowered or leveled to the condition of mortals. Henry IV. was ostracized with others, a man whose actions were a well-stored volume of sublime effusions. Yet he never professed to comprehend the philosophy of *Rambouillet*.

MORAL FREEDOM OF MAN.

An article under the above caption, signed Charles H. Cragin, in the *TELEGRAPH* of April 1st, commences with the following sentence: "Is man morally free, or is he not? This question lies at the very foundation of a correct understanding of man, of his relations to God and to his fellow-man; hence at the very foundation of true jurisprudence, true morality, and true religion."

This is true. How important, then, it is that it should be truly and rightly answered, and that wise "counsel be not darkened by words without knowledge."

A certain ancient reformer and teacher of some celebrity spoke of a time when "God would be all, and in all." But this writer affirms that "God is all in all, and every thing in every thing;" and that "he is the cause and equally the effect in every thing"—that "all that is is God."

These unproved assertions he attempts to fortify by another, viz., that "God can have no rival—nothing to thwart or interrupt his infinite purposes; else there must be a power independent of him, the all-powerful; and that God's foreknowledge of all things from the beginning inevitably results in the same conclusion."

In view of the above premises he triumphantly asks: "Now, if God reigned, and is all in all from firsts to lasts, where is man's freedom?" "He is a mere creature of necessity." "Himself, his constitutional tendencies, affections, and impulses, from which springs his will, or actuating powers, all of which he quite dependently derived from his parents; and all his wisdom faculties were made quite independently of him, by his education, circumstances, and situation; how, then, is he free?" "Man is free, as a matter of experience to all, to do just as he pleases. But there is an irresistible cause which makes him please to do so or so." "The man of evil tendencies must choose to do evil; the man of good ten-

dencies must choose to do good." "There can be no moral freedom, but some cause irresistibly determines every act of choice." *Pure fatalism!*

These are not "lame and impotent," but sound and logical deductions from his own premises, as above quoted; to which premises I, for myself, and in behalf of many of the readers of the *TELEGRAPH*, wish to enter an unqualified dissent and protest, being fully of opinion that absolute positive good, and absolute positive evil do exist, and that neither of them was ever derived from the other—it being quite as possible that God is evil, and that what we call good is only a lower form of evil that was originally derived from him, that will finally be swallowed up in God, the great fountain of evil, as it is that God is good, and that all evil is only a lower degree of good, which will, by some non-existing process of metamorphosis, be finally changed into good.

For if it be true that "a good tree can not bring forth evil fruit, nor an evil tree good fruit," there certainly do exist two necessarily and essentially distinct things not possessing the least possible affinity to each other, that never did, and never can, grow one out of the other; and consequently they are, and ever have been, eternal opposites, and are called by men *good and evil*.

Therefore it remains to be proved that God did create all things; sending forth from one fountain "sweet water and bitter;" that "he is every thing in every thing," or that he ever will be, except in that which finds a relation to him through a redemption work; or that he is almighty and "all-powerful," except in his own elements and kingdom; or that he *foreknoweth* whatever cometh to pass, according to the common conception of foreknowledge.

Consequently, it also remains to be proved that man does not possess a moral, free agency, and is not accountable for all the deeds done in his earthly body, as he will be for what he shall hereafter do in his spiritual body—that he is "a mere creature of necessity," and not the head and lord of this mundane sphere, possessing free and full power to choose or refuse the good or the evil, both of which are placed within his reach.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." What woe can finally result to the originators and the receivers of such errors as destroy the very foundation of man's government, morality, and religion? Public writers should maturely weigh their responsibility in sowing immortal seed in immortal soil.

There are some sound views and wise and philosophical reflections in friend Cragin's article, but I am unable to see that they flow legitimately from his assumed data. To me his logic appears paradoxical. In one paragraph he declares that there can be no moral freedom, as every act is irresistibly determined by some antecedent cause back to God; and in another he admits that "pain, discord, and crime" exist, and that man can, and should "search out the causes that produce them, and then eradicate those evils, and that then the effects will cease."

Now, to exhort man as "a mere creature of circumstances," a "philosophical necessity," all of whose "acts are the inevitable results of preceding causes, which, also, in their turn, have irresistibly flowed forth from other preceding causes from the beginning," to remove those present inevitable existing causes, is like telling a man whose eyes you had put out, and whom you had maimed of his hands and feet, to walk to a certain chain, and take out a number of links without breaking the connection of one link with another, or in any way marring the said chain.

To the home-thrusts of the writer at the old and rapidly-vanishing theology I have no shield to interpose, as no enlightened Spiritualist, at this late hour in the morning of the day of light now bursting upon our benighted globe, believes that physical death interposes any barrier to a system of endless progression, or doubts that "the mercy of the Lord endureth forever;" or that the transgressor who can find in his heart to repent, will also find that God hath no pleasure in the continued death of the wicked, but rather that they turn from the error of their ways, and live, whether they be in this world or in some of the many mansions of the Spirit-world.

Sin is the only barrier between the soul and God. Let that be removed, and a union, or *at-one-ment*, will be immediately effected.

F. W. EVANS.

The *Var* (French paper) of the 20th ult., says: "For some days back a rumor was in circulation at Grasse and its neighborhood, that the Holy Virgin had appeared in an old ruin not far from the road from Grasse to Antilles. In consequence, a vast number of women and children flocked to the spot from all the villages of the arrondissement, to offer up prayers in the ruin, and to deposit their offerings in a little box in a corner for the purpose. The sub-prefect of Grasse being informed of what had taken place, sent orders to the commissary of police of Cannes, to have the ruin razed to the ground, and to take possession of the box of offerings, in order to have the contents handed over to the cure of Moutans, for the use of his parish church. These orders were duly executed, but the crowd still continues to flock to the neighborhood, in the expectation of beholding another appearance of the Virgin."

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, MAY 13, 1854.

THE SPIRITUAL REVOLUTION.

However lightly our opposers may have been led to esteem the subject of Spiritual Intercourse, it is nevertheless worthy of their profound respect and earnest investigation. We are all, perhaps, closely allied to many persons by the ties of consanguinity; we sustain a more or less intimate relation—growing out of natural affinities and existing circumstances—to many others, while, in an essential sense, we are identified with the whole Race. Some at least—possibly many—of our relatives and friends have already passed away, and joined that great "company which no man can number." Who would not like to be fully assured that they still exist, with all the essential attributes which characterized their existence on earth? Who would not rejoice to know that they are happy, and that, under the beneficent administration of the Omnipotent One, they are the guardians of our life, watching over us with unsleeping vigilance and deathless affection, and inspiring at once our highest hopes and holiest resolutions?

Every one who is affectionate, thoughtful, or devout must answer the foregoing questions affirmatively. There is a sublime significance and redeeming efficacy in the very idea of such intercourse, for it suggests to us that love is immortal, and that we can not be neglected or forgotten by those whose memory we still fondly cherish. Are we not called upon by all that we hold most dear to regard the claims of this subject; by our trust in God, and our hope of immortal life; by the inspired assurance that His ministering Spirits watch over us; by the sacred memories of departed loved ones whose radiant forms throng the soul in seasons of meditation, peopling our nightly visions with images of remembered youth, innocence, and beauty, and with golden prophecies of the Heaven whose portals are opening to receive us.

It is not a mere fancy, a pleasant dream, or an idle speculation which we offer for their consideration. On the contrary, it is at once a solemn fact, a divinely beautiful truth, a most sublime and cheering reality. Moreover, it is the privilege of every one to be fully satisfied of this; for if the reader be unwilling to credit the testimony of others, he or she may, with little delay or difficulty, find abundant opportunities to witness the demonstrations of immortal existence and spiritual intercourse under circumstances which must forever settle the question, even in the minds of the most incredulous. In thus commending the Spiritual Manifestations to the reader's attention, we must be permitted to express the deliberate judgment, that no really enlightened, rational, and religious man can have a disposition to close his eyes to the facts, or the ability to resist their force.

A great and rapid change is coming over the world, like that which daylight brings when the night has past. The stars, whose glory fell like a soft silvery mantle over the dusky forms of the old Night, already appear to shine with diminished fulgence, and are rapidly disappearing in the universal light of the world's great Morning. If the claims of this movement to a spiritual origin be denied, its very existence involves a problem for which no satisfactory solution can be furnished. This must be evident to all who have felt its power and observed its progress. In the brief period of less than seven years it has converted more than two hundred thousand Deists and Atheists to a firm faith in God, and to the cardinal principles of immortal life and spiritual revelation. The Society of Friends, as a body, are Spiritualists, and a very large proportion of them are unwavering believers in the current manifestations. Among the more liberal Christian sects, the spiritual idea is very widely entertained by the clergy and the people, and its commanding influence has already silenced the opposition of their denominational journals. Now that one half of their lay and clerical members are either converted to Spiritualism, or interested in the investigation of the subject, it is deemed expedient to treat the matter with great delicacy and moderation.

Six years since, when the writer and others announced and advocated in THE UNIVERSALIST the great principles of the present spiritual movement, the leading Universalist papers denounced our philosophy of the innate powers and spiritual relations of man—our views of universal inspiration, of the laws of revelation and of miracles, and the nature of a true worship—as the most "egregious folly," "brazen infidelity," and "unmitigated knavery." They called on the whole Christian world to withdraw fellowship from us (the Pope would have confined the call within the limits of his accredited jurisdiction), and to close the synagogues against us. To destroy our hold on the confidence of mankind and the affections of our former friends, they labored, by word and deed, to cover us with unmerited reproach—to destroy personal influence, and hence our general usefulness. The shock was severe and somewhat unexpected. Several who were not yet strongly fortified in the immutable principles of the living faith and sublime philosophy of Spiritualism were put to silence, but preserved their places by timely repentance and a virtual acknowledgment that they had done wrong in following their honest convictions. At the present time a very large number of the Universalist clergy are firm believers and open advocates of the same ideas which only six years ago were so violently denounced by their leading doctors, editors, and preachers. But these men condemned as "fools," "infidels," and "knaves!" No, never. They are too numerous just now, and should the sectarian beast attempt to push with his horn in that direction, he might lose his head. The spirit of toleration has of late made its way into quarters where it was much needed, and is likely to secure "a local habitation" where it only had a name before. The language and manners of some who but recently indulged in rude and bitter denunciations, are gentle and musical as the aspect and conversation of turtle-doves. Well, we are pleased with the change, and even those who are too proud to acknowledge their error are cordially forgiven.

The Methodist and Baptist, Presbyterian and Episcopal churches are almost everywhere visited by the Spirits, and are now being fearfully shaken by a power always preached about, but still unrecognized and unknown. True, their authorized teachers have discoursed often and learnedly of the Spirit and its relations; of revelation and miracles; of the new birth; of the ministry of angels, and of the light, liberty, and harmony of heaven; but now that some of their fundamental ideas are confirmed by absolute facts, and the kingdom of God is indeed

coming in "the demonstrations of the Spirit and with power," they are either displeased or terrified. But the work goes on, leaving angry and craven souls to cherish their wrath and to nurse their fears, while its immortal authors are regardless alike of the scoffs of spurious saints and honest infidels.

The present revolution has certainly no parallel in the history of the world; and to presume that the media, or that Spiritualists, have accomplished so much in so brief a period is to suppose that they are endowed with more than human intelligence and power. The scope of mortal conception and action is comparatively small, and an unmitigated error could never have achieved all that we see and hear, even if it were sustained by wealth, royalty, and religion, and armed by the political engines and physical resources of all nations. Spiritualism commenced its mission with none of these aids. The world, like a certain ancient king, was engaged in its rude and sensual revelry, but it is beginning to be sober now. Already the mystical handwriting appears on the old systems and shrines. Temples consecrated to the popular idolatry of custom and fashion, and their material images and forms of worship, are crumbling and shall pass away, Truth triumph, and Humanity be redeemed at last.

THE BATTERY AND BRIMSTONE EXPOSE.

TABLE TURNING KNOWN IN THE HEAD.—Wm. L. Brown, of Peacham, Vt., thinks he has discovered the secret of table turning, having succeeded in quieting a table in several instances by means of a magnet, galvanic battery, and a compound composed of quicksilver, refined salt, phur, and sugar of lead. When he went into the room with these things about him, where a table was cutting up its antics, it became immediately still, and when he left the room it recommenced its dancing again.—Exchange.

The opposition to Spiritualism certainly transcends all merely human invention and the bounds of ordinary credibility in the stupid nonsense displayed in the frequent shifts by which it vainly seeks to prove that men have no souls, or, if they have, that the same are laid up to rest and rust as soon as they leave the body. The preceding paragraph is going the rounds of the secular press as the latest important discovery which Materialism has made. To accept as satisfactory such proofs as William L. Brown, of Peacham, has furnished, manifestly requires a most yielding and facile credulity.

The Catholic clergy insist that a little "holy water" sprinkled over the circle will lay the Spirits, or that it is only necessary to place a crucifix on the table to stop its motion. These means, however, recently resorted to by a party of Catholic clergymen assembled in Washington, D. C., among whom was a well-known professor from the Catholic Institution at Georgetown. Notwithstanding the Boston Pilot recently affirmed that "a plentiful supply of holy water, with earnest prayer," would always drive the Spirits out, it appears that the invisibles would not go. Possibly the Spirits at Washington may have been good Catholics, and hence disposed to remain and profit by the efficacy of the sacred symbols. Indeed, the tables continue to move in the immediate presence of the Pope and his cardinals and under the very shadow of St. Peter's.

Certain Protestant clergymen have reported, from time to time, that the mahogany can be arrested and the Spirits banished by laying the Bible on the table; that the rapping and tipping Spirits being evil can not approach the sacred volume. This clerical hypothesis does not at all conform to the facts stated on clerical authority. It is well known that the Spirits at Stratford, Conn., often amused themselves by throwing the Bible about the room, while "Nature's Divine Revelations," by A. J. Davis, occupied a place in the same room and the book was never disturbed. So far from the Stratford Spirits—which were among the most disorderly we have yet heard of—being unable to approach the Jewish Scriptures, they several times hurled the Bible at the head of Rev. Dr. Phelps, even when he was engaged in prayer. These clerical facts sufficiently demolish the clerical hypothesis under review.

Finally, we do not see why the Spirits in Vermont, if they are evil—and have been accustomed to an atmosphere of sulphurated hydrogen, as we are taught by divines to believe—should be driven away by the small quantity of sulphur which Mr. Brown employed in his experiment. As for the other articles, we opine that a careful analysis would disclose no more potent elements than are contained in the consecrated water. That the Spirits suspended operations in the presence of Mr. Brown does not surprise us in the least. We presume that they stopped just to witness another transcendent illustration of human folly.

WORDS FROM A FRIEND.

A much esteemed brother, in New Brighton, Pa., who has ever been a most devoted friend of the truth and of the TELEGRAPH, reproves us gently in a recent letter for some "sins of omission, which, if not real, are at least apparent, to his mind. Respecting the letter from that Spiritual and philanthropic man, J. O. W., which our friend says he forwarded to us for publication, the Editor can only say, that it never came to his notice. The other article was in type before our correspondent's letter was received.

Our friend takes exceptions to the over-confident spirit of some of our contributors, "whose abstract speculations and Swedenborgian proclivities and prejudices led them and their readers into regions of mist and uncertainty, instead of the realms of light and peace." We extract the following paragraph, which will, doubtless, accord with the views of most of our readers:

Modesty would suggest the propriety of our waiting for further light on some points—at all events, not to assume so confidently, and with such self-sufficiency, the knowledge of some things which will probably not be known until we ascend to the higher planes of the Spirit-life. A life of goodness and righteousness, such as that of the heroic Hopper or the noble Gerrit Smith, can be lived without these speculations and theorizings; although all truth is important, yet if we do not live the truth we have, what good will more do us? Contact with the great world of wrong and unrighteousness renders it difficult to live a true and noble life; but I think there is enough light now among the more advanced of earth to lead us to anticipate soon some practical realization of a better life and a more harmonious order of society. Words, theories, and speculations are of value only as they ultimate themselves in the practical harmonization and elevation of man.

TURNED FROM THE ERROR OF HIS WAYS.

Our friend who writes the following brief but deeply interesting letter, will pardon us for publishing it for the sake of the good it may do to others. One who has thus been redeemed by the power of Spirits—commissioned by the common Father to be his guardians and instructors—from the dark abyss of his weakness and his woes, must yearn for the deliverance of his fallen brothers. This is by no means a solitary example. Several cases of a similar character have come to our knowledge, and to be instrumental, even in the humblest degree, in accomplishing such a work affords the

highest satisfaction to a generous mind, while at the same time it should be deemed the noblest reward that Heaven can bestow.

We will here introduce our friend's letter:

MR. BRITTAN:

MARSHALL, April 11, 1854.

Sir—I send you two dollars for your highly valued and much esteemed paper for another year, hoping it will prove to me as great a blessing as it has the year past. Your truly valuable paper found me, in the year 1833, a great drunkard, and with other vices too numerous to mention; but, thanks be to God! I have not drank a drop of ardent spirits the year past, and my other vices have ceased accordingly. When I come to have an angel from heaven tell me to leave off my bad habits, I thought it high time to do so; and my family rejoices with joy unspeakable and full of glory for what Spiritualism has done for me; but their joy is not greater than my own. I wish some abler pen could describe my own visions, and relate my personal experience.

Yours, truly,

PROGRESS OF THE HALLUCINATION.

A friend in Philadelphia, in a private letter recently received, expresses his great surprise in view of the rapid progress of Spiritualism in that city, and especially at the readiness with which it is being received by the business community. He alludes to Prof. Hare's investigation into the modern mysteries and says, that on Sunday evening, the 8th ult., the Professor took the rostrum at a meeting of Spiritualists, and before a crowded auditory expressed his present views as follows:

"I believe there is an invisible power, and more, I believe there is an invisible intelligence, and although 'tis hard to believe, and the theory, judged by the accepted philosophia, seems so utterly incredible, yet I can see no hypothesis which will stand with the one its friends have set up."

When Prof. Hare some time since expressed similar views to those announced by Faraday, his opinion was quoted by the secular press all over the country; will they now have the fairness to quote the above that their readers may not be deceived by their silence? We shall see.

P. S. We have no information respecting the party referred to by our correspondent, of the nature implied in an unpublished portion of his letter.

A CHEERING SIGN.

A year or two since the well-known Thomas Carlyle, in a pamphlet on "Model Prisons and Modern Treatment of Criminals," condemned both without stint, and recommended the hanging, scourging, or whatever other treatment of criminals would most speedily annihilate them. The bitterness of Carlyle's assault was unprecedented, and shocked multitudes who had learned from his previous writings to think better of his humanitarian spirit. A Scotch Presbyterian paper (the Edinburgh Scotsman) in commenting upon Mr. Carlyle's tract, departs widely from the usual spirit of the sect it professionally agrees with—particularly the Scotch branch of the sect. The editor of the Scotsman says:

"What right has Mr. Carlyle (gifted as he is, and we, at least, are ever ready to acknowledge his genius) to regard any one, however fallen, who bears the image of the Great Father, as part of 'the sweepings of creation?' There is a painful misgiving will often come across the mind in looking upon the faces of fellow-creatures, from which exalted crime seems to have driven every nobler and more hopeful element; but what daring is it, nevertheless, for one sinful mortal to pronounce definitely upon the fate of another, degraded and reckless as he may be? We are on-and-on against any manly sympathy with criminals, against prison-palaces and every species of 'rose-water surgery,' by all means let crime be punished; but we feel at the same time that it will be a sad mistake ever to ignore those cardinal virtues—faith, hope, and charity—without which any efforts, either for our own or others' improvement, must prove futile."

"Speak gently of the erring!
Ye know not of the power
With which the dark temptation came
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly then they fell."

THE SPIRITS IN CONSULTATION.

Some time since having received a vague intimation that Dr. DEXTER had entertained the Spirits in a professional consultation respecting some critical cases in his practice, we suggested to our medical friend the propriety of communicating the facts, which he has done in the subjoined letter. Dr. Dexter has the advantage of a complete medical education, and having the light of the schools, while he is free from their chains, he is doubtless eminently qualified to judge of the value of any suggestions he may receive from the Spirit-world.

S. B. BRITTAN:

Dear Sir—In answer to your inquiries relative to the "suggestive direction" of Spirits in the treatment and cure of diseases, I reply, that some time since I received, through Judge Edmonds, a request from several Spirits of deceased physicians that I would permit them to suggest to me the treatment which they believed would immediately and permanently relieve disease, and thus satisfy myself of their ability not only to cure the patient, but also of their power to trace the remote and proximate causes of disease, to discover the organs and textures implicated, and to prescribe then remedial agents which would best accomplish the desired object. Previous to this time, I did not believe that Spirits understood the nature and cause of the diseases incident to man, and I certainly did not believe they could cure them; but being willing to test their capacity and their progressive advance in all those great principles which have any influence on their own development affecting our material condition, I gladly consented to consult with them in the cases mentioned.

Suffice it to say that, in two cases, the remedies they directed were entirely successful, and I was surprised to learn that the remedies, in their combination and effects, were entirely new and original. They said to me: "We wish to consult with you as you would consult with any of your professional brethren. Understand first yourself the case in all its bearings; make up your own mind as to the cause and seat of the disease, and submit to us your conclusions; then we will advise with you, and give you in detail the result of our examination and the means best adapted to cure the case."

I have, since that time, in many cases consulted the Spirits, and invariably with the most successful results. In one or two of the cases they have given me an elaborate opinion, embracing the whole nature, cause, and treatment, and it would satisfy any intelligent physician, that the Spirit communicating understood his profession, and was what is called a well-read and scientific practitioner. I have now several grave chronic cases under treatment in which I have consulted the Spirits, and from the present appearance of the patients I have not the slightest doubt of their recovery.

As I have frequent inquiries made of me whether I consult Spirits in my practice, you will oblige me by publishing the above as a general answer, and that it may be understood, I do.

Yours,

GEORGE T. DEXTER, M.D.,
89 East 81st Street.

Dr. Dexter's business card will be found on our last page. We are informed that persons at a distance from New York, who may require such professional services, can address him by letter, stating their general symptoms, etc., when, should the medical Spirits with whom he has daily intercourse advise, the Doctor will undertake the treatment of their cases.

SPECIAL CORRESPONDENCE.

WASHINGTON, April 20, 1854.

BROTHER BRITTAN:

I attended the Spiritual Conference at Temperance Hall, on Friday evening, expecting to hear, from Mr. Cunningham, a member of the Episcopal Church, a review of the Rev. Dr. Butler's discourse against Spiritualism. On account of the inclemency of the weather, although an unusually large audience had assembled, the review was postponed till the next meeting of the Conference.

Mr. CUNNINGHAM exhibited some most splendid drawings by the Spirits, and gave explanations in relation to them.

Gov. TALLMAGE then rose and remarked that he did not intend to review the Rev. Dr. Butler's discourse—that would be left for Mr. Cunningham on a future occasion; but he felt called upon to make some remarks, inasmuch as he was present and heard it, and inasmuch as the reverend gentleman commented with some freedom on his name, as well as upon that of Judge Edmonds. He said he had not, for want of time, read all that had been written in favor of Spiritualism, but he had endeavored to read and hear every thing he could against it. For this reason he went to hear Dr. Butler last Sunday evening, he having previously announced his intention to preach against Spiritualism.

Mr. T. said he had made it a point, whenever his toes were impinged by either Church or State, to notice the assailant, if he deemed him worthy of notice. In this case, said he, the reverend gentleman falls within that rule, because he belongs to the Protestant Episcopal Church, to which he had belonged from his earliest manhood, and to which he was still devotedly attached. He said he was humiliated and mortified to hear from one of the professed guides of his own Church such crudities, not to say absurdities, as he listened to on that occasion.

The reverend gentleman showed, my acknowledged, that he had never investigated the subject; and Mr. T. said he would recommend to him for the future, as he had recommended to an honorable gentleman in a high civil position, the rule he had always acted upon himself, namely, never to speak or write on a subject he knew nothing about! This rule, said he, would have saved the reverend gentleman from the awkward and unpleasant position in which he finds himself placed. His discourse reminded him of an old Dutch Senator in the State of New York, who promised some of his constituents that after he had been long enough at Albany to get the hang of things there he would enlighten them on the subject. So in due time he wrote them a long letter, the first sentence of which, Mr. T. said, was all he could remember; but that it was all of the same character, and, like the reverend gentleman's discourse, equally luminous! The letter commenced as follows: "It is very impossible to communicate that to others whereof we ourselves are not possessed of, for in so doing we are liable to fall into many errors which it is very difficult afterward to eradicate them."

Mr. T. then reviewed, at considerable length, some of the points in the reverend gentleman's discourse, which the limits of this letter will not permit me to extend. But, he said, he would call the attention of his audience to a communication purporting to come from DANIEL WEBSTER to himself and others through a writing medium. He then read the communication, which will be found in the Appendix to Judge Edmonds' book on "Spiritualism," with the explanations in regard to the medium and the circumstances under which it was received, and pronounced it infinitely beyond the capacity of the medium, vastly beyond the capacity of those present, and beyond the capacity of Webster himself in his best days on earth, because it contained a profundity and sublimity of thought beyond human conception! And now, said he, what do you think this reverend gentleman said of this sublime communication after quoting from it? Why, he pronounced it "miserable twaddle!" Mr. T. said he would not attempt to characterize the reverend gentleman's discourse by such language as that, because it was below his sphere. But he would say, if this discourse had emanated from any other source than the pulpit of his own Church, that it was unsurpassed for stolid ignorance and dogged stupidity. He would not, however, apply that language to the reverend gentleman; but he was willing he should place himself, or that his friends should place him, on any plane they pleased, even on the same plane with Burnet, or Tilton, or Paley, or Palmer, the ancient and modern lights of his own Church, and that what the disembodied mind exhibited in that communication would stand in comparison with his own as "Hyperion to a Satyr."

Mr. T. said he would call the attention of the audience to another point in the reverend gentleman's discourse, namely, that Spiritualists claimed that there was an intelligence in these communications through the rappings and tippings, as well as through writing and speaking mediums, and, said the reverend gentleman, we are asked to explain the source of this intelligence. That, said he, does not belong to our profession, it belongs to science and scientific men! Well, said Mr. T., I sent, on behalf of the committee, a polite invitation to the members of "The American Scientific Association," now in session in this city, to attend the lecture of the Rev. Thomas L. Harris, author of "Epic of the Starry Heaven," on "Spiritual Manifestations" as confirmations of Christian revelation, hoping that that scientific association would thus take the first step toward investigating these extraordinary phenomena; and what, said he, do you suppose was the result? Why, like the Senate of the United States in regard to the memorial, they laid the invitation on the table! and thus, said Mr. T., "Spiritualism" is crucified between bigotry and science!

Mr. T. said, One remark more in regard to the reverend gentleman's concluding advice to his congregation and he had done. He besought them, as they valued their eternal salvation, not to see or hear any thing on this subject, not to listen to the advice which he had given them! Mr. T. said when he heard this, it carried him back to the dark ages, when ignorance and superstition covered the world like a pall; when the mind of man was enslaved by the dogmatism of priestly usurpation; when the soul of man—a spark of Divinity itself—was cramped and warped till it became the mere "counterfeit presentment" of that great and benevolent God in whose image man was made. He said he could not realize that we were now advanced beyond the middle of the nineteenth century, but fancied that the car of Time had rolled back until we were again enveloped in that "blackness of darkness" from which he had fondly hoped the world had emerged forever. These manifestations, said he, prove the Bible, and the Bible proves the manifestations. To deny them, said he, "cuts up by the roots large portions of the prophetic Scriptures." * * * * If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention by odyle channels in toto, and accounting for every thing physically, then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its

way through the Bible and its authority; its plenary inspirations will be annihilated." This, Mr. T. said, was the language of the Rev. Charles Beecher, of an orthodox Church, and who had thoroughly investigated this subject. How proudly does it contrast with the reverend gentleman's discourse, founded on an entire ignorance of the whole subject, and his advice to his congregation based upon that very ignorance!

Mr. T. said he would now close by recommending to the respectful consideration of all denouncers of Spiritualism without investigation the following remarks of Lord Bacon on that subject: "Let the dog bark, the cat mew, or the ass slavishly toil for mere animal existence, still nature will assert its just claims whether in man or brute. And to him who, without evidence of either right or wrong, can denounce that as untrue which he has not investigated, you may justly attribute the true prerogatives of his nature. He will bark dog-like to the compulsion of his brute-like organization, and he will foal like the ass to perpetuate the slavery of opinions to which he is bound by error and prejudice."

I have given you but a faint idea of this speech, which occupied over an hour, and which was listened to with the profoundest attention. Mr. Harris' lectures are attracting full houses, and from the highest classes in society. I have several times observed among the audience the towering and majestic form of Judge McLean of the Supreme Court of the United States. The cause is onward and upward, and no human power can resist it.

Respectfully, yours,

DIGEST OF CORRESPONDENCE.

MARY WALLER, of West Bethel, Vt., in a recent communication to this office, says:

I have for many long years been, as I thought, a strong believer in a better state of existence beyond this life for all humanity, but for want of tangible evidence of this state of being, I would say with the nobleman who said in tears, "Lord, I believe, help thou mine unbelief." But thanks be to God, I have no doubts on this subject now, for demonstrative evidence has come within our own doors.

The "demonstrative evidence" of which our correspondent speaks, consists of distinctly audible sounds, expressing intelligence, which have been made almost daily by an invisible agency, in her house, ever since the first day of January last. We quote the above sentences for the sake of the illustration they afford concerning the general state of spiritual faith in the existing churches, and to show the absolute necessity of some new demonstration from on high in order to prevent the entire decay of all belief in a spiritual world, even among those who are now generally deemed its principal conservators. How few are there, even among professing Christians, who do not feel all those deep yearnings for an increase of faith in a future state, that our sister acknowledges she experienced before these tangible visitations from Spirits were granted her! and how few are there, even among those who imagine that their faith is most firmly established, who would not receive a strong accession of confidence in this glorious truth if they could only receive some unmistakable visitation from an inhabitant of that unseen country! We are constantly told by one class of opposers of Spiritualism that the Bible affords sufficient evidence of immortality, and so it does to those whose souls are sufficiently illuminated to perceive its interior spirit and import; but notoriously and confessedly this illumination does not now exist even in the churches to any great extent. In the exact degree of its decadence among Christians, the evidence of immortality which the Bible interiorly involves has become nugatory; and with the striking proof of this fact which is afforded by the powerful accessions of faith received by those Church members who become Spiritualists, we see not how any one can deny that there is a most important use, and most beneficent divine design, in the present spiritual demonstrations, even if we were to admit, what is contended for, that the devil is (by divine permission) their ostensible agent.

Mr. COWEY, of Greensburg, Indiana, writes us the following account of the commencement of spiritual manifestations in the family of Gen. Foley, one of the most respectable and influential citizens of that place. The general and his family had been previously skeptical, but were incited to inquiry respecting the merits of the spiritual question by the recent visit and lectures of Warren Chase at that place. One evening, after the general's family had retired to bed, the young men heard a rapping, and were induced to rise and seat themselves round the table, when the raps continued, and satisfactory communications were received from many Spirits. At subsequent sittings the table was moved while Gen. F. was sitting upon it, though he weighs some two hundred pounds. These and similar occurrences fully convinced the general and his family of the reality of a spiritual presence and power.

Dr. O. D. WILCOX, of Easton, Pa., writes that a young lady in his family of a high grade of moral character, after fasting three weeks, was magnetized by himself, and gave evidence of a surprising power of spiritual clairvoyance. She gave accurate descriptions of many persons in the Spirit-world whom she had never seen while in the flesh, and even pointed out their minutest features, although the doctor, in several instances, for experiment, tried to mislead her mind in respect to their personal appearance. She said that the doctor's father, in the Spirit-world, wrote on paper; and she read the writing, page after page, as fast as it could be copied. She sees the writing until the Spirit leaves her, and can accurately refer back to any page if requested to do so.

Mr. JOHN R. SPINNEY, of Portsmouth, in writing to this office, states the following items in his spiritual experience. He says that about forty-four years ago, while sick with a fever, he had a vision which imported his recovery, in opposition to the opinion of some half a dozen physicians. He once spiritually saw two men brought into the railroad depot of that place, dead. A short time afterward this occurrence actually happened as he had foreseen it. He saw, in vision, his brother's wife in deep mourning among her friends, and knew from this that one of her family would soon die. Some four or five weeks afterward her child, fourteen months old, took sick and died, though he was in perfect health at the time of the vision.

TO OUR EASTERN FRIENDS.—Rev. Uriah Clark, whom we announced last week as a new lecturer on Spiritual Philosophy, is about taking a tour East to visit Meriden, New Manchester, Norwich, Connecticut; Newport, Providence, Rhode Island; New Bedford, Springfield, Lowell, etc., Massachusetts; and probably Maine, New Hampshire, and Vermont. Next week he will give a programme of his route, that the friends may prepare and know where to address him on the line. He will correspond weekly with the TELEGRAPH. That our friends may be accommodated, Bro. Clark will receive orders for our paper or any of the books on our catalogue.

FACTS AND REMARKS.

FACTS WITHIN FACTS.—If investigators of the question of spiritual manifestations would be more careful than they generally are to analyze the facts they may witness, and to observe their particular features, they would find that a few facts would be far more convincing to them than vast numbers loosely and carelessly observed, as under the more common mode of investigation. We will illustrate this remark by a single occurrence, which is far from being the most striking one we might select. The narrator of the occurrence, Dr. J. R. Orton, stated that, being a medium, he one time, while entirely alone, took, for experiment, a pen, with ink, in his hand, and held it over a sheet of paper, and turned his face another way, and waited, in an entire state of passivity, to see what would be written. After sitting for some time his hand was gently raised and extended as though it was pointing at, or reaching for, something; and, looking up, he saw it was directed to the inkstand, the ink in the pen having become dry. After replenishing the pen with ink, he resumed his former position, with his face turned from the paper, and presently his hand, with the pen, was moved in fine curves and angles, as though a sentence was being written in small letters. After the hand stopped, he looked around, fully expecting to find a sentence written, but instead of that, he found the word "Deny" plainly written in large letters with a tremulous stroke, he having taken the tremblings for small and separate letters. Now this phenomena must have been produced either by the designed volition of its ostensible instrument, or by mere chance, or by an independent, intelligent agent standing outside of the medium. It was not produced by any design or volition of the medium, as he did not preconcieve the word that was written, but fully expected to see the result of chance, there were, in the first place, ten chances to one that the mark first made would bear no resemblance to a letter. The chances that two letters would not be made in succession would be as a hundred to one, or as ten multiplied by ten. The chances that three legible letters would not be made in succession would be to one as the result of the last number multiplied by ten, or as one thousand to one—and so, in the same ratio of increase, of the other four letters, which would augment the chances to about ten million to one. But suppose we admit that chance might determine that seven legible letters should be made in seven successive instances, without a failure, what would be the relative number of chances that each one of these letters would be the right letter, and placed in the right place to form the word? The first letter would be twenty-five times more likely to be a wrong than a right one; the second one would be twenty-six times twenty-five times more likely to be wrong than right, or six hundred and eighty to one; and so on, by the same ratio of increase throughout the succeeding letters of the word, making the chances of failure somewhere in the word not less than ten thousand million to one. Without attending to other elements in the problem, by which these numbers might be augmented inconceivably, we will here stop at the conclusion that the probabilities that the word, in the above case, was not written by chance, but by the guidance of an outstanding and invisible intelligence, are at least as ten thousand millions to one; and that he who believes it was done by chance is ten thousand million times a bigger fool than he who believes it was done by a Spirit.

INEXPERIENCED SPIRITS.—An occurrence, of which we are informed by the most reliable authority, recently took place in Williamsburgh, and which, if properly studied, may contribute somewhat to the enlargement of our knowledge of the varieties in the characters and qualifications of Spirits. A young lady, who was in process of development as a medium, was requested by a Spirit, who claimed to be her cousin, to retire by herself, as he proposed to induce upon her the state of clairvoyance. She accordingly retired to her room, and submitted herself to the Spirit's influence, and soon passed into a semi-transient state, in which she neither had the full use of her natural senses nor her spiritual faculties, but was totally blind, and experienced other symptoms of a very unfavorable character. Having brought her into this state, the Spirit could neither get her further nor restore her to her normal condition; nor was he willing to withdraw his influence and permit the approach of other spiritual agencies who were qualified to operate more effectively for her relief. Various mediums and clairvoyants were consulted, who all concurred in their representations of the case, and none could point out any effectual mode of relief, in consequence, as they said, of the unwillingness of the Spirit who had possession of the young lady to withdraw his influence. They said that that Spirit had no real intentions, but was inexperienced. After the young lady had been in that state for some two days, and evidently sinking all the while, giving great anxiety to her friends, another lady, who is a medium, was told, at her home, by the Spirit of a physician, that if she would go to this house, and follow her own impressions, paying no attention to any spiritual communications that might be given at that place, the young lady might, through her, possibly be relieved. She accordingly went, but as she approached the house, the Spirits, who were all the while communicating with the family, gave orders that she should not be admitted. She, however, following her impressions, forced her way in, and went to the room of the sufferer, and was soon impressed to take her by the arms and whirl her around upon the floor, which she did, notwithstanding the earnest remonstrances of the patient and another medium present, who declared that the proceeding would be fatal to the patient. After she had whirled her around for some fifteen or twenty minutes, the patient's eyesight gradually returned, and she was finally restored perfectly to her normal state. She then declared that she was strongly impressed that that whirling was precisely what she needed, but that in her efforts to say it her words were reversed by a power acting on her, and she was made to say precisely the opposite of what she intended.

DREAM OF THE EMPEROR NICHOLAS.—A Paris correspondent of the London Times writes that the principal topic of conversation for some weeks past, in the salons of St. Petersburg, is a dream which the Emperor Nicholas has had, and which he related to some of his courtiers. For four consecutive nights the patron saint of Russia appeared to him and somewhat sternly demanded the reasons of his pending crusade against Turkey. The Emperor, at each time, protested that it was simply his intention to extend the religion of the Cross into the land of the unbeliever, adding, however, in substance, that if it should prove to be the design of an inscrutable Providence that the Muscovite dominion should be extended by this war, he would submit himself to the decree with becoming resignation. At the last visitation and interrogation of the Spirit, however, Nicholas became somewhat impatient, and swore in good round Slavonic, that his only intention was to extend the true faith; on hearing which the apparition calmly said, "Pursue thy project, then, my son, and in the name of God, who has sent me to you, I promise you victory." This tale, it seems, was soon bruited abroad, and is now circulating among all classes of the Russian subjects. King Otto, of Greece, it seems, has had a similar dream, in which it was promised that he should be the instrument of planting the cross upon the dome of St. Sophia.

LIFE SAVED BY A SPIRITUAL MONITOR.—We received the following from Mrs. M.D., a lady residing in Baltimore, the incident having occurred between the minister and a member of the church to which she belonged. The member of the church was one evening, at a late hour, mysteriously impelled to go to the house of his pastor, though he could not conceive of any useful purpose that could be accomplished by his visit. When he arrived at the clergyman's house, and was admitted, the family were making preparations to go to bed. They were somewhat surprised at his visit at that untimely season, but politely asked him to be seated. He apologized for his intrusion, and declared that he had been mysteriously and irresistibly impelled to come, but for what purpose he did not know. He then engaged in conversation with the minister, and soon afterward a servant entered the room and announced that the charcoal fire was ready. "Charcoal fire?" said the man, "what does she mean?" The clergyman replied that, inasmuch as the night was cold and uncomfortable, he had ordered his servant to make a fire of charcoal in his room. "Now," said the man, "I know why I have been sent here at this late hour. It is to say to you, that if you sleep in the room where that fire of charcoal is burning, you will be a dead man in the morning. Now my mind is at ease, and I can go home. Good-night, sir."

CONFERENCE OF APRIL 27TH.—In consequence of a violent thunderstorm, the attendance of the Conference at this office, on Thursday evening of the above date, was comparatively small. The usual formalities of the proceedings were, therefore, dispensed with, and the evening was spent in promiscuous and general conversation and discussion on spiritual and theological subjects.

Boston and the East.

FROM OUR LOCAL CORRESPONDENT.

CURIOUS TEST OF SPIRITUAL COMMUNICATION.—I was once conversing on the subject of spiritual communication with some persons who were not much interested, and little inclined to believe, when I chanced to allude to my own lonely and retired state, and to say, "I confess I feel as if my best company was in heaven." Just at that moment I felt some raps on the top of my hat. My hat was on my head. But my first thought was, that one of the friends I was conversing with touched my hat with his cane. Yet it did not seem possible, for his cane was not lifted in that direction. But so far was I then (this was some three or four years ago) from believing that it was a spiritual manifestation, that I asked the person if he touched my hat with his cane. He said no. "Well," said I, "I certainly felt some raps on the top of my hat." Then they began to laugh at me, and call me imaginative. "Well," said I, "you see how for my imagination at first extended—no further than your cane; and if this were all, I confess I should not have thought much more of it, for I had never been a medium for such communications. I thought it possible, as I had frequently observed that the Spirits put in their raps at particular points in the conversation, that this might be a demonstration; and I thought it might mean to confirm me in the sentiment I was then uttering, viz., that my best company was above. But this was not all. About three days afterward I was at a circle of friends who had assembled for receiving spiritual communications. I went for the purpose of getting a name that had been promised me. I did not get it, and the circle was about breaking up for departure. Then some extra loud raps were given, as we understood it, for the alphabet. Several asked if it was for me, to all which no response was given. Then I asked if it was for me? The response was in the affirmative. Then I thought I was going to get the name that had been promised me, and of which only I was thinking. Said I, "Is this my father?" "Yes." "Do you want me to use the alphabet?" "Yes." And the communication went on. I, R, A; thinks I, who is *that*? I don't know any one in particular of that name. But on it went—"I rapped on your hat." This was all. The reader can see how little my own mind had to do with this communication, for I was only wondering, with the first three letters, who *that* was. What is the conclusion, thought I, but that my best company is above, although the top of my hat was made the unceremonious place for knocking out so interesting a truth.

CASE OF SPIRITUAL IMPRESSION.—It was related to me, in substance, by Dr. H. O. Stone, of Concord, New Hampshire, that a gentleman of his acquaintance, a man of business, was one day standing at his desk, in his counting-room, looking over his books, when all at once he experienced a tremor and agitation, a fear and concern, with a deep impression that a boy who once lived with him was overboard and drowning. This gentleman was not a Spiritualist, and had not been, previously, the subject of any such experience. This agitation and uneasiness continued with him for about half an hour. It was the occasion of many deep and serious thoughts. For months afterward, so deep and vivid was the impression, and so unlike any thing he had before experienced, that he was occasionally given to the most serious apprehensions, yet so far from superstition was he, and so afraid of being laughed at for attaching any importance to the occurrence, that he said nothing to any one about it. The occurrence, however, was so new and vivid to him, that he wrote the whole matter down upon a sheet of paper, dated it, sealed it, laid it away in his desk, and said nothing to any body. It was some six months afterward, when news was received that the vessel which this boy had gone to sea in was wrecked on the day of the gentleman's impressions, and the boy was washed overboard, when he gained a rock in the vicinity of the wreck, upon which he remained for some half an hour, struggling with the winds and waves, and was then washed overboard and drowned.

Such cases certainly prove a spiritual connection, either at the hour of death or immediately after it. It may be, sometimes, that the thoughts of the dying person are so intensely directed and concentrated upon the absent friend or relative, as to occasion an impression, if not a sight of the struggling Spirit. But the most probable theory is, that at the moment after death, the Spirit has a power which it never had before, to approach the distant friend or relative, and there to make its impression or appearance. Mrs. Crowe, in her "Night Side of Nature," relates two or three instances where this apparition did not take place till two or three days after the death, which decidedly favors communications from the immortal world.

SPIRITUAL HEARING.—We have recently heard of a case of spiritual hearing, where a whole conversation, in common language, was carried on between the Spirit and the man in the body. In one instance, a case was argued on both sides, the arguments being fully stated in all the particulars, and then the case left for discussion by the man himself. Various characters of Spirits have presented themselves on these occasions, some of them very high. That Spirits have such a power is unquestionable. Swedenborg speaks of a similar occurrence with the prophets, how that sometimes the very words were dictated to their ears. This speech of Spirits with man, although it is heard so rarely by man, yet is not heard by other, who stand near, because the speech of Spirits flows first into man's thought, and by an internal way, into his organ of hearing, thus moving that organ from within; but the speech of man with man flows first into the air, and by an external way into his organ of hearing, and moves it from without. Moreover, the words used by Spirits on these occasions, are not their own, that is, not the language in use in their own world, but are excited or called forth out of man's memory. We have also heard a case where some fact of the memory was thus seized upon by Spirits, and uttered in words, which was made the beginning of a thread by which to run back into the subject's whole life, causing all that we have experienced, or a good portion of it, to pass in review again before us. Truly, here is a fearful power lodged in the capacity of the human soul, which should make us be careful what facts or what experience get lodged in the memory. For it seems to be a psychological fact, that nothing that ever enters the mind, can by any possibility so leave it, as to make it impossible that it should be called up again. It may be forgotten, even for years, but it can be reawakened, and we have no reason to question the statement of Swedenborg, that departed souls are frequently let into the memory of their past life, for purposes of discipline.

SPIRITUAL APPEARANCE.—A gentleman belonging to a town adjoining Boston had been to California, and was returning with a friend who had gone out with him. One day he said to his friend, "You must take care of my gold, I had rather trust it with you." In a few days he was taken sick, and died. It then devolved upon the friend who had care of the gold, and who was with him when he died, to inform the widow of his death. But as it was so sad an office, he first sought out her relatives to attend to it. Failing in this, he went to her and attempted to prepare her mind gradually for the melancholy news, by intimating that her husband had been very sick in California. She looked at him earnestly, and exclaimed, "Well, he's dead; and I can tell you the day and hour he died!" And she did so. It seemed that at that day and hour she saw her husband coming across the street, concluded he had just got home, and went to the door to let him in. But when she got there, he was not there. The moments of death, or immediately after, had given appearance to the Spirit power to make its appearance. The fact that these appearances take place so frequently, or immediately after death, are a convincing proof of the Spirit's immortality.

MEETING OF SPIRITUALISTS IN BOSTON.—A meeting, professedly called by the Spirits, was held in Boston, the 25th and 26th of April, in Chapman Hall, School Street, the results of which were not very definite. At the first of the meeting some confusion arose from the circumstance of a difference of opinion on the part of the mediums (professedly influenced by Spirits) and the general company assembled as to which should have the direction of the meeting. The Spirits, it was claimed, wanted it their way, and several of the company assembled wanted it theirs. It was contended, on the one hand, that as the Spirits had called the meeting, they ought to have the direction of it; and some persons present, who had not much faith that the mediums would accomplish much, undertook to turn the meeting into another channel of discussion. Finally, however, a good degree of harmony was restored, though nothing of importance, excepting some good speeches, was accomplished.

SWEDENBORG'S YOUTH.—It is stated of Swedenborg, that when a little boy, he was frequently seen playing in the garden with some other boys when no one was seen but him. On being questioned who he was playing with, his reply was, "With the other boys." But as there were no other boys there, the conclusion is, that even at that early age, and while he was entirely unconscious of the fact, he was in full gale of sport with the unseen world.

Philadelphia and the South.

FROM OUR LOCAL CORRESPONDENT.

CIRCLES ORGANIZED BY SPIRITS.

We have at the present time a complete series of circles in this city (Philadelphia) organized under direction from the Spirits. As it may suggest some improvement in the organization and arrangement of the friends of the new philosophy in other places, we give the origin and order somewhat in detail.

In the month of October last, one of the circles which had been previously organized by direction of the Spirits, received instructions to procure the services of a reliable medium, through whom Spirits could make powerful physical demonstrations, and also one who was clairvoyant and a good Spirit-seer. After these were procured, they were to procure a room, and then advertise in the daily papers of the city that a limited number of persons who were honestly desirous of investigating the subject and witnessing the demonstrations would be admitted to the meetings of the circle free of charge. The Spirits informed the circle that their object in directing this course was to remove from the minds of skeptics the impression that mediums only exhibited the strange phenomena for pay.

The instructions were immediately carried into operation. The advertisements brought a large number of applicants for tickets of admission—many more than could be accommodated by one circle. Some of these meetings were very interesting to the visitors, and many, for the first time, witnessed manifestations which awakened a desire to investigate the matter still further.

The meeting of this circle and the invited visitors continued for about two months, when, by direction of the Spirits, they were suspended. They were then directed to form what was named a "center circle," to be composed of twelve or more members who could meet in harmony, and that each of the twelve should form or attach themselves to another circle of twelve, thus making twelve circles of twelve members each. The center circle was directed to meet once in each week, and the twelve circles to meet at their several places once in a week on the same evening, and all the twelve met together once each week. The Spirits urged the importance of this union of circles as a powerful means of promoting social harmony among all the members, rather than for spiritual communications, although they frequently make interesting communications and demonstrations at the general meeting. All the circles now hold their meetings and are in successful operation. The meetings are highly interesting. The center and union circles were directed to admit none but members to their meeting. In the union circle various amusements are introduced, music being a prominent feature in the programme. Occasionally one or more of the media are influenced to dance, and those unaccustomed to such exercise perform with much ease and grace. On one occasion three media and one table were dancing in perfect harmony, keeping time with the music. One feature of these social gatherings is that of a benevolent turn given it by sewing for the benefit of the poor of the city, thus blending the useful and the good with social enjoyment and amusement.

Mrs. HANNAH THOMAS.—For several weeks past this well-developed speaking medium has been on a visit to this city. Her husband, Jonathan Thomas, was a farmer in Ohio, and in comfortable circumstances. They are both members of the Society of Friends, and to that circumstance, perhaps, as well as the fact that they had substantial proof of the intelligence and correctness of Spirit-direction, may be attributed their willingness to devote their time to following out the direction of the Spirits. Some months since they were directed to devote one year to teaching the harmonious philosophy to their friends in the East. They accordingly rented their farm and started out on their mission. On their arrival here a few Spiritualists were called together, when Hannah stated the origin and object of their visit, and the plan the Spirits had desired her to pursue. The plan was approved by the friends here, and arrangements were immediately made to carry them into effect. The Spirits desired that Spiritualists, to the number of from twelve to fifty, should meet together regularly and select persons for classes, and they should receive such instructions as would be adapted to their state of advancement in the different classes.

According to instructions, these classes have met on stated evenings and received many very instructive communications. On Sundays she generally delivers two or three public discourses where the spiritual friends hold their regular public meetings, which are generally well attended. Her discourses are generally instructive and practical, saving strongly of the doctrines of ancient Quakerism, which seems natural for a medium whose abilities have so long been in that direction. She is accomplishing a good work by the instruction which she gives in the physical laws, and the necessity of obeying them.

PROFESSOR HARE ON SPIRITUALISM.—It will be remembered, by many of the readers of the TELEGRAPH, that Prof. Hare, formerly Professor of Chemistry in the University of Pennsylvania, some months since published an article in which he followed in the track of Prof. Paraday in part, and otherwise undertook to account for the spiritual phenomena by attributing them to purely physical causes. His opinion had much weight with that class of persons who are believers in great names. It may interest the spiritual reader to know that at the Conference in this city, held at Franklin Hall, on Sunday evening, April 23d, the Professor gave his experience in a course of investigation occupying several months. He had used electrical apparatus and resorted to every mode calculated to detect the presence and influence of electricity in producing the phenomena, and he affirmed, that after patient investigation he had come to the conclusion that there is an intelligent, independent, invisible agency entirely aside from the medium concerned in producing the various phenomena. If all other scientific men would so boldly declare their convictions, many of them would at once be enrolled among the "crazy" Spiritualists of the present day.

THE ANGELS TOLD HIM.—A beautiful incident occurred in a family near this city a short time since. A son, some eight or nine years of age, lay very ill, and had been so for some days, when a little brother, between six and seven years old, came into the house and said to his mother: "Alle (the sick brother) is going away where we can't see him. He is going to heaven; two little angels came and told me he was going, but he would come back and see me after he went away." In a day or two "Alle's" Spirit took its departure. The little brother was informed of it and supposed he had departed bodily. Previous to the funeral the father took the child into the room to see the body and explain to him his mistake. When he entered the room he exclaimed: "Oh, there's Alle; the little angels told me he would come back and see me," the child supposing that this was the fulfillment of the angel's promise.

PUBLIC MEETINGS.—Three meetings are held regularly at Franklin Hall, on Sixth Street, every Sunday. In the morning and afternoon an address, lecture, or discourse is delivered by some one selected for the purpose. In the evening five conference meetings are held, where all can speak "as the spirit gives utterance," whether they are believers, skeptics, or inquirers. The Hall, which will seat some six hundred persons, was at times crowded, and the meetings very interesting.

SPIRITUALLY BORN.

On Sunday morning, April 30th, ELLA STUART, daughter of Lewis R. and ENCY S. CASE, of this city, aged one year and one month. This is the third affliction of the kind that has fallen upon our brother and sister Case, and by it they are for the third time bereft of the visible presence of an only and beloved child. But through the kind dispensation from on high now being offered to the world, it has been granted them to fully know that their little ones are not dead, or even necessarily departed, but have only changed their mode of existence for one that is far purer and brighter than the present; and in this precious truth they find abundant consolation. Words appropriate to the funeral occasion were spoken by W. F.

SUNDAY MEETINGS.—The Spiritualists of this city having secured the use of Dodworth's Academy for the ensuing year, commenced their meetings last Sunday. J. K. Ingalls, who is favorably known to many of our readers, occupied the speaker's desk. The meetings were well attended. It is expected that Thomas L. Harris will be the speaker on next Sunday morning and evening.

Original Communications.

WHO SAYS DESPAIR?

BY C. D. STUART.

Who says despair! The Earth is wide
As when the first man walked abroad;
When all the living owned him lord,
Himself but subject unto God.

The Earth has lost no tint of green,
The sun still smiles from out the skies,
And all the flowers are fair as when
The wind first breathed on Paradise.

The months and years roll on the same,
And from the bosom of the soil
Spring all things, fresh and beautiful,
Obedient to the hand of toil.

Who says despair, has faith nor will;
He shuts his eyes, and shuts his hand,
And will not reap what God has spread
Lavish and fair in every land.

Who says despair, hath coward heart;
He will not drive the ox, nor hold
The plow, nor trust his sickle round
Sheaves that are brighter far than gold.

Who says despair—let him go forth
And plant the seed that groans for birth,
And he shall find his garden fair
As the first Paradise of Earth.

REALITIES OF SPIRIT-LIFE.

In my earliest communications with my Spirit-friends I was often and repeatedly cautioned not to misapprehend them—that spirit-life was only natural progression—the spontaneous outgrowth of earthly germs, the roots of which spring from and are fixed to the earth, but the branches extend to the spheres; and that my method of ascertaining the true meaning of what they communicated must be to find the root on earth, and then to follow it as I would a running vein, until I had found the fruit, as it were, gradually ripening to the perfection which they had described. My physical impressions have been various, and inanimate matter has been moved by my request without the aid of any visible power.

Not being able to discover within myself the germ of a power which could thus move ponderable matter without any visible agency, I asked my friends to explain this, to me, incomprehensible mystery, and the question was asked me (by writing), "How do you move your hand?" I answered, "By the force of my will." "Upon what does your will operate?" I answered, "Upon nerve fluid." The reply was, "You are right, yet you do not understand the subject."

"Nerve fluid is not eliminated from the brain, as you suppose, neither is it concocted in any other part of your animal economy, but it is a universal element in nature; it is the grossest element which is common to your life on earth, and also to ours in the Spirit-world, which is not subject to the law of gravity, as electricity is; it acts in obedience to the will-force or principle, which is also universal in its extent, by which we are not only able to move ourselves, but we are able to force this nerve fluid through your nerves and cause you to move, if you remain passive and do not oppose your will-force to ours." I was then requested to remain passive and they would prove to me the truth of what they had stated.

Upon becoming passive, I perceived that my arms were being lifted by some unseen power. They were first extended, then my hands were placed upon the top of my head; my feet were moved in various directions; I was made to laugh and weep as effectually as any could be when under psychological influence; in short, such effect was wrought upon me as to satisfy me that nerve fluid was subject to the will of the Spirit-operator as well as my own.

I was then told to oppose my will to that of the operator, which I did, and experienced the evident effect of two wills or forces, the one, my own, willing me to remain passive; in the other, the Spirits, willing me to move.

Nerve fluid is not the only one which we must recognize before we can comprehend the sublime and beautiful relations which exist between mind and matter.

My friends have given me assurance of five different fluids, each universal in its extent, which permeate us, and are equally as essential to the existence of animal life as the air we breathe. They have given me many demonstrations of the existence, use, and control of these fluids, especially of the nervous and thought fluids.

In the earliest stages of my communications I found that my friends could not only reply to my uttered thoughts, but also to such as were unuttered. Although I could not comprehend how they could hear me when I spoke to them, yet when I found that they could read my thoughts, the mystery became doubly mysterious, and I thought it useless for me to investigate, as I never could, while in the form, comprehend the subject; but I was assured that the subject was not beyond the comprehension of man while here on the earth, and that the knowledge was of the most vital importance to our spiritual progress.

It was several months before I could comprehend much of the subject of this thought-seeing. I could not conceive it possible that thoughts could be seen with the natural spiritual eyes, and in order to test the Spirit's ability and my own comprehension of the subject, I thought, in quick succession, of stationary and movable objects, such as ships, steamboats, locomotive engines, houses, trees, rivers, lakes, mountains, cities, people, cattle, horses, hogs, etc. I then asked, "Did these objects pass before your eyes in such quick succession as to render them almost invisible?" I was answered, "You do not understand it; we do not see them as you would if the object were presented to your external vision, yet thoughts can be seen as distinctly by us as material objects can by you."

"Now," said my friend, "form in your mind the image of a dove." I answered that I had. My friend answered, "So have I." My friend next said, "Project your dove out where you can see it with your eyes." I replied, "I can not do it." My friend continued, "I can. I now see my dove sitting yonder. We have such power by the improvement of our senses, through the facilities which attend our spiritual existence, that we can do many things which we could not do while we were in your sphere, yet these faculties require cultivating the same as in your world. I can only project my dove out where I can see it at some distance from me, but by progression or improvement I shall be able to make it appear to come and sit on my hand, and I shall also be able to hear it sing, which would all be as positive and real to my outward senses as any thing which transpires with you in a dream. At the same time I should know that it was not a living dove, but only a thought which existed in my brain, and which I could not only see, but also hear and feel. I conclude, therefore, that

thoughts are but the images of things, and are distinguished by every sense exactly as we distinguish objects in a dream; at the same time they are in a condition to know that the objects thus seen have no real existence in nature any more than the objects seen, heard, and felt in a dream."

To illustrate the subject, I was requested to think of some scene in which I was a prominent actor when I was a child, and to fix my mind so entirely upon that single event of my life as to forget every other, and I would appear to myself to be living at the time, and engaged in the performance of the act, which so entirely occupied my mind as to exclude every other thought; in short, time and space would be mentally annihilated, the past would become the present; I should be carried back to the period of childhood, and, for the time being, would have no consciousness of ever having lived past that period.

When the mind becomes so concentrated, the external sight will also become wholly absorbed, and will take no conscious note of any surrounding objects, and in this condition the external sight is made to accompany the mind to the same degree of perfection that the memory can recall the past. Yet progression does not stop here with our friends in the Spirit-world, they can not only concentrate their minds and external sight upon the past, but they can also so concentrate thought as to cause the external sight to accompany it in the present. They can thus, at any time, when they feel disposed to think of us, cause the external sight to accompany the thought and see us as distinctly as if they were standing within three feet of us.

BROOKLYN, May 3, 1854.

N. SAWYER.

TO —

O Lady of the large, dark, spiritual eye,
And brows so truly arched as truest thought,
And forehead clear, and delicately high,
Fairer than finest marble can be wrought;
How beautiful a soul in that fair form,
Where modest nature stands so well expressed,
And where so many graces round thee swarm,
To set the heart of man so much at rest!
O! couldst thou feel what I have felt for thee,
Of secret, sacred, heaven-born sympathy!

Spirit of quiet beauty and of love,
I've watched thy sweet and gentle dignity,
Thy radiant soul, so lustrous from above,
Thy modest, amiable, dear simplicity;
And I have listened to thy gentle voice,
Subdued to tones of such sweet diffidence,
That I have left me hence no other choice,
Than the full sympathy of soul and sense.
Lady, thou hast my heart, 'tis thine forever,
For nought can such a soul-like friendship sever.

'Tis true, another hath thine hand, and mine;
And other hearts claim our devotedness;
Yet doth my spirit e'er go forth to thine,
In holy, pure, and heavenly tenderness,
And the one prayer I have, is that thy heart
May share the sympathy that blesses me—
The union sweet of souls that can not part,
Though time and circumstance may oft decree.
Dear Lady, Friend, whatever thou wilt be,
Through earth and heaven I must cleave to thee.

MENTAL TELEGRAPHING.

DR. GRAY:

In number 49 of the TELEGRAPH is an article entitled, "Mental Telegraphing," stated to have been written by your request. With that article, I, as an individual member of a Shaker society, feel deeply aggrieved, and by it consider that the public also are wronged.

Its innuendoes, sneers, and false statements, referring to the Shakers, are foreign to the title and professed object of the article, and I can but deem them as uncalled for, and gratuitously insulting.

That "by the strict regulation of the Shaker brethren, their members are allowed to study only reading, writing, and arithmetic, as far as the Rule of Three;" and "besides this, their literature consists of seven volumes, all on religious topics, advocating their own peculiar tenets," is positively untrue; nor can I think it reflects credit on the discernment of the respectable and honorable parties, who, in the style of some catch-penny novel writer (ill adapted to the generally useful and truthful columns of the TELEGRAPH), have wove in the injurious exparte-testimony of a seceder from some Shaker society.

Of the "youth" or his "wonderful discovery" I know nothing, *pro or con*, yet from his own account a disinterested reader might be led to conclude that he had been favorably situated for the obtaining of *spiritual* knowledge and experience; and also that in the "doctor's shop, where are compounded the various celebrated medicines," and by the "handling of certain chemicals," he did study something besides "reading, writing, and arithmetic, to the Rule of Three."

The Shakers under, and guided by, spiritual direction, have been, for the last seventy years, solving the great problem of unity of interests, by a community of goods, aiming thereby to secure justice equally to all the members of their fraternity, by dispensing the greatest practical good in physical, in moral, and in life-giving spirituality, with what success the public can judge from the continued progressive existence of their various institutions. Living in the natural world, and having access to the spiritual—which are the source of all ideas, of all human knowledge—and observing the miserable "end of all perfection," in the civil and religious organization of mankind, the injustice, inequality, and oppression of the masses, is it a matter of wonder that they should break loose from the "old master" in literature, by resolving to drink water from their "own fountain," and to eat both material and intellectual bread of their own raising?

Shaker simplicity has decided that the authors of flourishing and happy villages are superior to the author or authors of a "deserted village." That we have no exclusive class of learned literati, is no more true than it is that we have no exclusive class of bores. It is not easy to level the mountains without filling up the valleys to the same extent.

I am unable to comprehend with what propriety a people who practice agriculture, horticulture, follow the various mechanical arts, and carry out all the domestic arrangements necessary for the comfort and convenience of life; who practice the virtues of industry, temperance, and cleanliness, and do unto each other as they would be done by, "owing no man any thing but love and good-will," can be philosophically or scientifically designated or referred to as an *ignorant people*, unless it be that ignorance is better than knowledge, or that "the good time" has really begun to come, and a spiritual work has been revealed on earth that "confounds the wisdom of the wise and brings to nothing the understanding of the prudent."

Your friend,

F. W. EVANS.

NEW LEBANON SHAKER VILLAGE, N. Y.

